

AN ACCIDENT

TO THE

ENGLISH TONGUE

For the Use of such Boys and Men
as have never learn Latin perfectly,
and for the Benefit of the FEMALE
SEX. Also for Welsh, Scotch,
Irish, and Foreigners.



A COMPLETE Grammatical Essay

IN
THE

LANGUAGE

Containing the true Method of Teaching
It, and a full and proper
Explanation of the same.

By Hugh Jones, A. M. lately Master
of the Grammar School at the College of William and Mary,
at New-Brunswick, in the County of Middlesex, and
now Master of the Grammar School at the College of
St. John, in the City of London.

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St. John, in the City of London. MDCCLXXIV.

A N
A C C I D E N C E
T O T H E
E N G L I S H T O N G U E ,
C H I E F L Y

For the Use of such B O Y S and M E N ,
as have never learnt *Latin* perfectly,
and for the Benefit of the F E M A L E
S E X : Also for the *Welch, Scotch,*
Irish, and Foreigners.

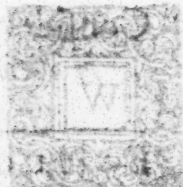
B E I N G A
Grammatical E S S A Y
U P O N O U R
L A N G U A G E ,

Considering the true Manner of *Reading,*
Writing, and Talking proper English.

By HUGH JONES, A. M. lately Mathe-
matical Professor at the College of *William and Mary,*
at *Williamsburgh* in *Virginia,* and Chaplain to the
Honourable the Assembly of that Colony.

— *Si quid novisti rectius* —
Candidus imperti; si non, his utere mecum.

L O N D O N :
Printed for JOHN CLARKE, at the Bible, under the
Royal-Exchange. MDCCXXIV.



For the purpose of well
deem'd the project of our
language.



TO
Her ROYAL HIGHNESS
Wilhelmina Charlotte,
Princess of WALES.

MADAM,



WITH the utmost Humility I entreat *Your Royal Highness's* Protection of this Treatise concerning the Order, Use, and beautiful Graces of the *English* Language.

For *You (Madam)* may be well deem'd the Protectress of our

A 3 Language;

iv DEDICATION.

Language; nay it may even claim that Right of *You*; since *You* are so justly entitl'd to its noblest Expressions in extolling *Your Many, and Eminent Virtues*; which have gained *You an universal Renown* throughout *all the British Dominions*.

This I can particularly affirm, with Respect to the *American Plantations* (where I have several Years resided) that the *numerous and inimitable Accomplishments*, wherewith *You* highly adorn *Your Royal Station*, are the constant Subject of Praise, in *That*, as well as *This*, Part of the *World*: So that it may be almost said, that Men never cease to applaud *Them*; alternately transmitting the Grateful and *most Illustrious Topick*, with the *bright Meridian*
of

D E D I C A T I O N. V

of the Revolving Sun, from One
Hemisphere to the Other.

I shall only add, that I hope
to obtain *Your* Excuse for my Pre-
sumption, in inscribing this mean
Performance to *Your* Royal High-
ness; since I flatter my self, (with
Reliance upon *Your Royal High-
ness's* great Condescension) that it
will be solely imputed to the fer-
vent Zeal, and respectful Vene-
ration, with which I am,

M A D A M,

Your Royal Highness's

most devoted, and

most obedient

humble Servant,

April the
22, 1724

HUGH JONES.

THE



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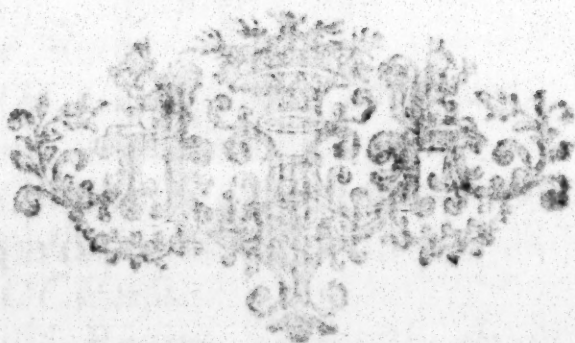
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AN
ACCIDENCE
TO THE
ENGLISH TONGUE:

Or a short

English Grammar.



ENGLISH *Grammar* teacheth
the *Grounds*, and *Use* of the
English *Language*.

1st. The *Grounds* consist in these
Five Things.

1st. *Letters*.

2^{dly}. *Syllables*, made of *Letters*.

B

3^{dly}.

3^{dly}. *Words*, made of Syllables.

4^{thly}. *Sentences*, made of Words.

5^{thly}. *Discourses* or *Speeches*, made of Sentences.

II^{dly}. The *Use* of Grammar is *three-fold*, shewing

1st. *How* to *Read* well.

2^{dly}. *How* to *Write* correctly.

3^{dly}. *How* to *Talk* properly.



P A R T I.

Of English Letters.

 *Letters* are the Fundamental *Rudiments* of our *Speech*, being *Characters*, or *Sounds*.

By *Characters* we *write*, or *print* our *Thoughts*.

By *Sounds* we *Read*, and *Talk*.

1st. The *Character* is the *Shape* of the Letter, which may be learned at the Reading, and Writing-Schools.

2^{dly}. The *Manner* of *Sounding* English Letters may be learned *here*.

There

There are *commonly* reckoned 24 English Letters; though this is neither the exact *Number* of our *Characters*, nor *Sounds*.

For our *Characters* with (j) and (v), which are vastly different in *Form* and *Sound* from (i) and (u), are really 26.

As to the *Sound*, upon a due *Regulation* we require absolutely but 19 English Letters.

Our Letters in Use (called the *Alphabet*) are

a. b. c. d. e. f. g. h. i. j. k. l. m. n. o.
p. q. r. s. t. u. v. w. x. y. z.

But the Alphabet may be reduced to these 19 Letters, *viz.*

a. i. e. o. b. d. f. g. h. k. l. m. n. p. r.
s. t. v. w.

Pity 'tis, but that our *Alphabet* was *regulated* after some such *Manner* as *This*; so as to have no Letter *superfluous*, or *deficient*; admitting but a *single Sound* for each *Character*; and a *single Character* for each *Form* of *Sound*.

These 19 Letters in my Opinion seem best to contain such a Regulation: only we must allow an *improper*, as

well as *proper* Sound, to the 4 first, viz. *a. i. e. o*; as here shall be shewn.

Letters are distinguished in their Form of *Sound* by the *different Formation* of the *Organs* of *Speech*.

The *Organs* of *Speech* are these six, viz. The *Tongue*; the *Teeth*; the *Lips*; the *Palate*, or *Roof*; the *Nose*; and the *Throat*; for as the *Breath* is forced differently by These, we form different *Sounds*.

We use 2 Sorts of *Characters*, viz.

1st. The *small*, or common *Letters*.

2^{dly}. The *Great Letters*, which belong to the *Beginning* of *Periods*, *Names* of *Things* and *Notions*, *Verses*, and *Emphatical Words*.

Letters are divided into *Vowels*, and *Consonants*.

1st. *Vowels* are *Letters*, that may be *sounded alone*, and are commonly reckoned Six, viz. *a. e. i. o. u. y*.

2^{dly}. *Consonants* are *Letters*, that *cannot be sounded alone* without a *Vowel*, and are commonly reckoned 18, viz.

b. c. d. f. g. h. k. l. m. n. p. q. r. s. t. w. x. z. to which add the (*j*) and (*v*) Consonants. These

III. (oo) has a *proper Sound*, different from the Sound of either Vowel, as in *moon, spoon, book, look*.

IV. Sometimes 2 Vowels take the Sound of but One, as

1. (ea) is sounded like (e) *proper*, as in *bread, pea, heaven*.

2. (eo) like (e) *improper*, as in *People*.

3. (ui) like (i) *proper* in *guide*, and like (i) *improper* in *guilt*.

4. (ie) like (i) *improper*, as in *friend*.

5. (oa) like (o) *proper*, as in *toad, road*.

V. Here we have in all 8 *distinct Sounds*.

1. (a) *proper*, as in *and*.

2. (a) *improper*, as in *all*, which includes (o) *improper*, as in *on*.

3. (e) *proper*, as in *enter*, which includes (ea), as in *dead*.

4. (e) *improper*, as in *she*, which includes

1	ee	}	as in	{	sheet.
2	ui				guilty.
3	ie				fiend.
4	eo				feoffee.

To which belongs 5^{thly}. (u) *proper*, or the Greek (u), which is sounded like an (e) *improper* with a (w) after it, as in *allure*; and also to (e) *improper* belongs

longs 6^{thly}. (*i*) improper, as in *Shift* ;
and lastly (*y*) improper, as in *yonder*.

5^{thly}. (*i*) proper, as in *mine* ; which
includes $\left\{ \begin{array}{l} 1 \\ 2 \end{array} \right\} \left\{ \begin{array}{l} y \text{ proper} \\ ui \end{array} \right\}$ as in $\left\{ \begin{array}{l} my. \\ guile. \end{array} \right.$

6. (*o*) proper, as in *globe* ; which
includes (*oa*), as in *load*.

7. (*oo*) as in *groom*, *loom*, which
sometimes includes (*o*) as in *to*.

8. (*u*) improper, as in *gulf*.

VI. Now since (*i*) *improper* is contain'd
in (*e*) *improper*, and also (*u*) *proper* may
be destroyed ; we may easily transfer the
(*u*) *improper* to an (*i*) *improper* ; and then
if we substitute (*oo*) for the *improper* (*o*),
which is the same in Sound with the
improper (*a*), we shall upon this Re-
duction have but 4 Vowels, viz. *a. i. e. o*,
each with a double Sound ; and their
improper Sound might be distinguished
by a Tittle, thus *á. í. é. ó*, where the *í*
with a Tittle must stand for the (*u*),
as in *under*, which might then be writ-
ten *inder* ; whereas (*i*) without a Tittle
should be sounded, as in *life* ; and
lastly (*e*) with a Tittle should have the
Sound of (*ee*), as in *mé*, and (*o*) with a
Tittle

Tittle should have the Sound of (oo), as in *do*.

Learners should endeavour to pronounce each of these Sounds perfectly and distinctly; for these compounded among themselves, or varied before and after each Consonant, or used singly, or diversified by the Quantity, *long or short*, by Accent, *flat or sharp*, or by Emphasis, *lowd or low*, may (I believe) comprehend all English Syllables; so that (I presume) some such Remarks, as these, may not be improper in instructing and perfecting, such as are willing to become Masters of the English Tongue, be they Natives or Foreigners.

VII. Vowels as to their natural Order in Respect of their Sound might stand thus, *a. i. e. o.* sounded as follows: properly:

1. (a) *and*, *sand*. (i) *ire*, *fire*. (e) *end*, *send*. (o) *old*, *sold*: improperly:

2. (a) *all*, *tall*. (i, as u) *ip* *sip*; as *up*, *sup*. (e, as ee) *he*, *the*; as *hee* *thee*, (o, as oo) *nón*, *són*; as *noon*, *soon*.

VIII. There

VIII. There may be an *Union*, or Composition of 2 or 3 of these Sounds, called a *Diphthong*, or *Triphthong*, as in *thou*, *beauty*, &c. But such Vowels are generally to be separated in Sound in Words of *Latin*, *Greek*, and *Hebrew* Derivation, as in *Creation*, *Theatre*, *Noah*.

IX. As for Consonants we require but 15, viz.

b. d. f. g. h. k. l. m. n. p. r. s. t. v. w.
so that we may omit these *s. c. j. q. x. z.* for the Causes following.

1st. (*c*) is sounded as (*k*); only with (*i*) and before (*e* and *y*) it is sounded like (*s*), as in *city*, *ice*, *cellar*, *cyder*.

2. (*j*) has the Sound of (*gh*), as in *James*.

3. (*q*) has the Sound of (*kw*), as in *queen*, the Attendant (*u*) being always converted to a (*w*).

4. (*x*) has the Sound of (*ks*), as in *oxen*.

5. (*z*) has the Sound of (*ds*), as in *zone*.

X. (*g*) before (*e*), (*i*), or (*y*), sometimes acquires an (*h*), as in *gentleman*, *ginger*, *gyant*: different from the Sound of

of the Greek (*g*); which we generally use, as in *game, get, give, gone, gun.*

XI. (*ch*) has the Sound of (*kh*); only we must give (*k*) a softer Sound, than what we generally use with that Letter, as in *such, Charles, and English Words*; but in *Scripture Names, &c.* it has the Sound of (*k*) alone, as in *Achan, Chronicles, Plutarch*; like the Greek (*ch*) as in *Character, Archangel*, unless before a Consonant, as in *Arch-bishop*; and sometimes before a Vowel, as in *Architect, Rachel, and Cherubim.*

XII. (*ph*) has the Sound of (*f*), as in *phrensy, Ralph*; which Sound

XIII. (*gh*) has in the End of a Syllable, as *cough.*

XIV. In this Regulation we may observe 3 sorts of Consonants.

1. 6. Labial. *b. f. m. p. v. w.*

2. 6. Lingual. *d. l. n. r. s. t.*

3. 3. Guttural. *g. h. k.*

XV. To sound all these Consonants before, and after the Vowels, we may easily learn, in which we should be distinct and perfect: For want of right Instruction and Correction of Errors in the Sound of our Letters arise the various

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rious disagreeable Tones of the *Common English*, and the distinguishing Tangs, or *Brogues* of *Strangers*; which may be rectified by Direction and Care, whenever the Organs of Speech are not rightly posited, and managed, in the true Formation of the Sound of any Letter.

From Carelessness and Ignorance in this Respect proceeds a wrong Pronunciation, and Expression, difficult to be altered; as many sound *(th)* like *(d)* calling *that dat*; because they put their Tongue to the Roof of their Mouth, instead of thrusting it between their Teeth; and from such Causes proceed all the Smacks of Strangers. Likewise many pronounce *(w)* instead of *(v)*, as *winegar* for *vinegar*, *wery* for *very*, only because they begin the Sound of *(v)* with Lips too open, and so sound *(w)*.

For want of better Knowledge, and more Care, almost every County in *England* has gotten a distinct Dialect, or several peculiar Words, and odious Tones, perfectly ridiculous to Persons unaccustomed to hear such Jargon: thus as the Speech of a *Torkshire* and *Somersetshire*

mer set shire downright *Countryman* would be almost unintelligible to each other; so would it be good Diversion to a polite *Londoner* to hear a Dialogue between them.

The Counties bordering upon *Wales* and *Scotland*, *mixing* the Idioms and Sounds of *both Languages* spoil both; agreeing frequently in an harsh Guttural Sound, or Kind of Burr in the Throat.

As for Tone, some Counties not only change the Sound of one Vowel for the Sound of another; but also drawl their Sound either too long, or too flat; and others speak too quick, and sharp; or else use the wrong Sound of the same Vowel.

Besides this, many have Terms peculiar to the Place where they dwell; thus some say *thick* and *thuck* for *this* and *that*; *bodder* is used in one Place, and *dunny* in another, instead of *deaf*; *anunt* for *against*; *awarter* for *cross*; *yatt* for *gate*; *tupp* for *ramm*, &c.

Neither should the Western Manner of using (v) for (f) and (z) for (s) pass unobserved.

Out

Out of this Confusion of English may we collect 5 Principal Dialects and Tones.

1. The *Northern Dialect*, which we may call *Yorkshire*.

2. The *Southern*, or *Sussex Speech*.

3. The *Eastern*, or *Suffolk Speech*.

4. The *Western*, which we may call *Bristol Language*.

5. The *Proper*, or *London Language*.

All these are manifestly distinguishable both by their Sound, and some Terms, to any curious Observator.

Now since so many Englishmen can't talk the Language well, and we don't always read, write, nor speak according to the Letter; it must require some Enquiry, and Remarks, before we can be Masters of our *Mother-Tongue*; so as to read, write, or talk proper *English*; without which no *Englishman*, of what Condition soever he be, can make any tolerable Figure.

The common Method practis'd for the Attainment of a competent Knowledge of *English*, is to put Children to learn *Latin*; by which Means scarce

one in twenty ever reaps the intended Benefit ; for such as continue at *Latin* but 2 or 3 Years, are generally nothing profited by what little they know of that Language, and frequently lose even the small Share of *English Reading*, which they had, before they began their *Grammar*.

The greater Part of the *Female Sex* are allowed but a slender Stock of *Book-learning* ; which makes them for the most Part so indifferent at *Composing* and *Writing*.

Grammar Learning is excellently useful ; but too few proceed in it to Perfection ; therefore for Understanding *English* some such Instructions as are here given, should be learned ; whereby may be taught how to read, write and talk proper *English* much sooner and better, than by any other Method ; especially if our correct Modern Authors be herewith consulted and observed ; and if the Discourse of the *Londoners* be imitated ; who with most of our *Learned, Polite, and Gentile People* every where, and the *Inhabitants* of the *Plantations* (even the

the Native Negroes) may be esteemed the only People that speak *true English*.



P A R T II.

Of English Syllables.



Syllable is the *Sound* of a *Vowel* alone, or joined with one or more *Consonants*.

English Syllables are of any Number of Letters from 1 to 8 *as, a, at, and, aunt, aunts, strong, strange, Strength.*

To divide and sound Syllables is to spell.

Rules and Examples of this may be had in Spelling-Books.

What I shall here consider is, that we don't always pronounce according to the Letter, nor write according to the Sound; for in some Syllables we have Letters deficient; sometimes we have Letters superfluous; and at other Times we transpose Letters; which may be reduced to these three Rules or

Figures : 1st. *Ellipsis* for a Deficiency ;
 2^{dly}. *Pleonasmus* for a Redundancy ;
 3^{dly}. *Enallage* for a Transposition of
 Letters.

1st. We frequently omit Letters both
 in Writing and Sound, and such a De-
 ficiency is marked ('), called an *Apo-*
strophe, as in 'tisn't, I'll, for *it is not*,
I will, also as (g) sounded with an (h),
 sometimes before (e) (i) and (y) as in
Genesis, g'ender, g'inger, g'yant ; as
 also 'em for *them*, and in Participles as
lov'd for *loved* ; and the final (e) under-
 stood in Abundance of English Words
 at the End to soften the Sound ; which
 was formerly written, but is now ge-
 nerally omitted, as (e) in *own*, and
his'n ; but we use the (e) in *mine*, *thine*,
 for *my owne*, *thy owne*.

2. *Pleonasmus* is when we write
 more Letters than we sound, as the fi-
 nal (e) in *have*, *finite* ; which for the
 help of Learners might be marked
 thus (') : Examples of this kind are,
 the finite (w) after (a), as in *Saw*, *law*,
 &c ; the (e) before (n) as in *broken*, *hea-*
ven, *Garden*, *Eden* ; (ugh) in such
 Words as, *though*, *through*, *bought*,
thought,

thought, taught ; also in such kind of Words, as *write, weigh, calf, knife, knee, Noah, talk, walk, laugh, presumption, tough* ; to which add several old Methods of spelling ; especially these two, First the way of writing (*u*) between (*o*) and (*r*) at the End of Words, as in *Saviour, Creatour*, and secondly Using (*ll*) and (*tt*) at the End of Words of two or more Syllables ; in which we found but one (*l*) or (*t*) ; because of the Accent, as in *useful, plentiful, benefit*.

3^{dly}. By *Enallage* we transfer the Sound of a Letter from its proper Place ; which for Learners might be marked (°) ; as in *taste, idle, able, sceptre, John, Israel, &c.*

By this also we found other Letters for those, that we write, as (*s*) or (*es*) for (*th*) or (*eth*) as *does* for *doth, pardons* for *pardoneth* ; which is easier to the Tongue, and more pleasing to the Ear : thus also we found (*sh*) for (*ti*) before a Vowel, or (*ci*), as in *Nation, Politician*. Thus we likewise say *me-thinks*, for *I think* ; *what is't a Clock*, for *what is it of the Clock*.

We sometimes exprefs Syllables by fingle Characters, or Figures, which are 1. 2. 3. 4. 5. 6. 7. 8. 9. by which, and (o) called a Cypher we can readily exprefs any Number, by ranging them in their proper Place, or Decad.

But of this I may be more particular upon another Occafion.

Only I fhall here obferve, that we frequently ufe the *Roman Way of Figuring* by *Numeral Letters* which are

I. V. X. L. C. D. M.

which ftand for the firft, and half of every Decad to a Thoufand; by which can be expreffed any Number, as follows; (I) or a fingle Stroke moft naturally expreffes One; two of which joined at Bottom for Conveniency of making thus,

(V) is the fecond Numeral for Five. C being the firft Letter of the *Latin* Word for an Hundred ftands for that Number, and for the fame Reason M ftands for a Thoufand; for Ten, for Eafe in making, the *Romans* ufed two Fives joined at the End thus (X). Their (C) they made thus (C); fo that for Fifty they ufed half of that, viz. (L): and

their M they made thus (CIO); so that to signify 500 they used half of that, *viz.* (IO). and for the next Decads they doubled, trebled, &c. the CIO; thus CCIOO and CCCIOOO 10000. 100000.

A less Numeral before a greater denotes a Defect, as

IV. IX. XL. XC. CD. CM. stand for 4. 9. 40. 90. 400. 900. but

VI. XI. LX. CX. DC. MC. stand for 6. 11. 60. 110. 600. 1100.

An Example of these Numerals we have in MDCCXXIV.

Many People spell wretchedly, only for want of reading, consulting, and careful Observation; for Instance too many (especially Women) are apt to confound (*v*) and (*u*); whereas if they would observe the Sound of these two Letters, they may easily distinguish them; the one being formed with the Lips almost shut and the other open, as in *verse*, *under*.

We may consult Indexes of Books and Dictionaries for the true Manner of spelling any Words, a good Method of which we have in *Cole's Dictionary*.

PART

P A R T III.

Of English Words.

Word is a Number of Letters, Sounds, or Syllables of a determined Signification.

English Words are commonly of any Number of Syllables from one to six or seven, as *a, seven, eleven, distinguished, Dictionary, Signification, Indivisibility*; tho' our Language chiefly abounds in Monosyllables, as *the Man can read, and write a good hand, and so forth.*

As to the Derivation of *English Words*;

1. *Scripture Names* are of *Hebrew, Greek, or Latin Derivation.*

2. *Terms of Art and Science* are chiefly *Greek.*

3. *Abundance of common Words* are of *Latin Extraction*, as Names ending in *(ion)* and *(ty)* as *Nation, Station, Humanity, Christianity*, which are made *Latin* by leaving out the *(n)*
in

in the former, and changing (*ty*) into (*tas*) in the latter.

4. Our *Military Terms* are mostly *French*; as are our *Terms in Law* and *Heraldry*.

But the Stock upon which these are ingrafted is the *Saxon*, which makes the Body of our Language; the best Account whereof (that I have met with) we have in *Verstigan's* Antiquities.

Out of this Choice of Languages we have had Liberty to select, what seemed best, and to reject, or alter, whatever disagreed with our Humour or Tongue.

In *this Age* our *Language* seems to be *arrived* at its *Crisis*, or highest Pitch; being sufficiently copious, significative, and fluent; and it is doubted whether future Alterations may prove real Amendments.

'Tis Pity but we had a Period put to future Changes; lest we should spoil, and overdo our Language, leaving out proper Words, and Forms of Expression, and running into Methods and Terms neither so apt, nor smooth.

Therefore

Therefore it is to be wished, that a Publick *Standard* were fix'd; as a *Touchstone* to true *English*, whereby it might be regulated, and proved, which alone might give License to *Persons*, and *Occasions* to make *Additions*, or *Corrections*.

This would direct Posterity, and prevent Irregularity, and confused Abuses and Corruptions in our Writings, and Expressions.

There are three *Kinds of English Words* or *Parts of our Speech*, 1. *Nouns*; 2. *Verbs*; 3. *Particles*.

A *Thing* is any *Substance* or *Imagination*.

Of *Nouns*.

If. A *Noun* is the *Name* of a *Thing*.
There are three Sorts of *Nouns*.

1. *Essential Nouns*.

2. *Epithets*.

3. *Adjutants*.

A *Noun Essential* is the *Name*, whereby *one Thing* is distinguished from *another*, called a *Noun Substantive*, which is

1. *Common*.

2. *Proper*.

A *Noun*

A Noun *Substantive*, or *Essential common* belongs to many, as *Boy*.

A Noun *Essential proper* belongs but to one, or a few, as *George*.

There belong to Nouns Substantive three Things.

1. *Numbers*.

2. *Signs*.

3. *Genders*.

There are two *Numbers*, the *Singular* and the *Plural*.

The *Singular* notes but one, as a *Boy*.

The *Plural* notes more than one, as *Boys*.

Many *Singulars* make a *Plural*, as a *Boy*, a *Book*, and a *Pen*.

Several Names for the same Thing may note but a *Singular*, as *King William the Conqueror*.

A *Singular* may imply a *Plural*, as *Mankind*.

The *Plural* is formed from the *Singular* by putting (*s*) to the End, as *boy*, *boys*: *book*, *books*: though *Substantives* in (*ty*) make the *Plural* in (*ties*), as *ability*, *abilities*.

Some

Some *Plurals* are formed irregularly; as *man*, makes *men*; *child*, *children*; *brother*, *brethren*; *woman*, *women*; *mouse*, *mice*; *louse*, *lice*; *ox*, *oxen*; *cow*, *kine*; *foot*, *feet*, &c. some only altering the Quantity as *a sheep*, *ten sheep*.

The Name of a *single Thing* may improperly admit of a *Plural*, as *the Heavens*, *we three Johns*.

The Signs of common Nouns are a Kind of Particles, and are (*a*) (*an*) before (*b*) or a *Vowel*: (*the*) (*of*), and in its stead sometimes (*'s*) at the *End of the Noun*; (*to*) (*for*) (*with*) (*by*) (*than*) (*thro'*).

(*a*), or (*an*) signifies *One*; therefore is always used with *Singulars*. (*The*) belongs to *both Numbers*, and denotes some *particular Things*, or else a *Thing spoken of before*, as *the Lord*, *the Stars*, *the Man*, *the Men*.

(*a*) (*an*) or (*the*) are not always with Nouns, as *Light*, *Darkness*. The other Signs are used in both Numbers, as Occasion requires either with, or without (*a*) (*an*) or (*the*), as *Light of the World*; *Prince of Darkness*; *Children*

Children of Men ; send for the Books.

A *Noun Essential*, or *Substantive proper* is the peculiar Name of a *Person, Country, Town, Mountain, River, Sea or Ship* ; as *George, England, London, Shooters-Hill, the Thames, the Downs, the Royal Anne.*

These rarely admit of the *plural* Number, neither have they the Signs (*a*) (*an*) or (*the*) except a few, as *the Devises, the Nore* ; and by Way of Eminence we say *the Severn, the Mediterranean, the Britannia, &c.*

To *proper Names* belong also Names of *single Things, Languages, Species* with their Subdivisions, with the Names of *Provisions and Liquors*, with *Titles, &c.* as *the Sun, English, Angel, Man, Beast, Bird, Fish, Insect, Tree, Flower, Herb, Plant ; a Lion, Eagle, Whale, Bee, Oak, Rose, Sage, Tobacco, Beef, Wine, Claret, Honourable, Lord, &c.*

Our *Christian Names* have the Signification of some *Quality or Property* in their original Language, and our

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Surnames

Surnames imposed for *Distinction* of Families have some Analogy with the Persons, that first bore them, upon some Account or other; some being given from their *Country*, as *Scot, Irish, French*: others were named from their *Habitation*, often in (*ton*) for Town, as *Hill, Dale, Deal, Sherwood, Hereford, Stapleton, Boynton, Barrington*; some from their *Occupation, Station, Title, or Trade*, as *Chamberlain, Butler, Steward, Parsons, Lord, Duke, Smith, Wheeler, and Carter*; some from their *Situation*, as *North, South, East, West*; some from their *Quantity or Quality*, as *Little, Big, Long, Short, White, Black*: with many such Methods; but our Nation observed, in giving *Surnames* most generally to denominate the Son, and his Family from the *Father's Christian Name*, by adding (*son*) to it in the North, as *Adamson, Robertson, Nicholson, Johnson*; and but only (*s*) in other Parts of England; as *Nichols, Roberts, Adams, Jones, or Johns*.

(*Ap*) importing (*the Son of*) in *Welch*; therefore they used the (*P*) before the *Father's Name* for the *Son's Surname*; thus from *Hugh, Robert, Richard,* and *Ryce,* come *Pugh, Probert, Prichard,* and *Pryce*; or sometimes a (*B*) instead of (*P*), as *Bowen, Bedward,* for the *Sons of Owen,* and *Edward.*

We call the *Christian Name* abbreviated a *Nickname*, as *Will, Nell, Bett*; which Names are most commonly given to *young, or mean Persons*; and from thence many *Surnames* arise, as *Wilson,* and *Wills*; and we may suppose that such as derived their *Surnames* from their *Mothers*, could not readily discover their *Fathers*; such may be the *Nelsons, Bettysons, Bettsons,* and *Betts.*

Names of Things may be reduced to four Sorts, or *Genders.*

1. The *Masculine*, noting the *Male Kind*, as a *Man.*
2. The *Feminine*, noting the *Female Kind*, as a *Woman.*
3. *Common*, noting a *Species* of Creatures, as a *Bird.*

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4. *Neuter,*

4. *Neuter*, noting a *Thing without Life*, as a *Stone*.

The *Genders* are denoted by certain *Adjutants*.

II. Nouns *Epithets* are Names added to the *Substantives*.

1st. From their *Quantity*, or *Quality*, called *Adjectives*.

2. From their *Action*, or *Passion*, called *Participles*.

Adjectives are such, as *good*, *bad*, *great*, *small*; *Participles* are such, as *loving*, *loved*; *teaching*, *taught*.

1. *Adjectives* are of *three Degrees*.

The first expresses a *Thing without Comparison*, as *great*.

The second expresses it *superior* to somewhat, as *greater*, or *more great*: formed either by putting (*er*) after the *Adjective*; or *more* before it.

The Third expresses a *Thing of the highest Degree*, as *greatest*, *most great*: formed by adding (*est*), or prefixing the Word *most*.

After the *second Degree* we use the Sign (*than*), as *taller than he*; and after the *Third* we use the Sign (*of*), as *tallest of all*: though some use *nor* for *than*.

Some

Some Adjectives are compared irregularly ; as *good, better, best ; little lesser, or less, least ; many, more, most ; bad, worse, or worser, worst, &c.*

2. *Participles* are taken from Verbs, and are of *two Sorts*.

1. The *first Participle* ends in (*ing*) ; which is added to the Verb, as, *teaching* ; but Verbs in (*e*) lose *that Letter*, as *loving*.

2. In the *second Participle* we turn a final (*y*) into (*i*) 1st. adding (*d*), as *said* from *say*, 2^{dly}. (*ed*), as *loved* from *love*. 3^{dly}. we sometimes omit a Letter (as *led* from *lead*), in the *Writing* ; or only alter the *Sound*, as *read* from *to read*, *hurt* from *to hurt*. 4^{thly}. by adding (*n*), as *slain* from *slay*.

But many *second Participles* are formed irregularly, as *taught, wrought, bought, sent, wrote, written, rode, rid* ; from *to teach, work, buy, send, write, and ride*.

The *first Participle* implying an *Action*, is often used as the *Name* of that *Action* ; and taken as a *Substantive*,

tive, as the *Sun-shining*, or the *shining* of the Sun.

Though the second Participle implies a *Passion* with any Part of the Verb (*am*); yet without it, it signifies *actively*, as *I loved*, or *I taught*.

III. *Nouns Adjutants* are such, as we use instead of *Substantives*, and are commonly called *Pronouns*, which are *Personals*, *Peculiars*, or *Numerals*.

Ist. *Personals* imply a *Person*, or *Thing*, and are, *I*, *you*, *thou*, *he*, *she*, *it*, *who*, *what*, *which*, *this*, *that*, *we*, *ye*, *you*, *they*, *those*, *these*, &c.

These are distinguished by three Degrees called *Persons* in each *Number*.

The *first Person singular* before a Verb is *I*, otherwise *me*; and the Plural *we*, or *us*.

The *second Person singular* before a Verb is *you*, or *thou*, otherwise *you*, or *thee*; and the Plural *ye*, or *you*.

The *third Person singular*, if it be *Male*, before a Verb is *he*, otherwise *him*;

him ; if it be *Female*, *she*, otherwise *her* ; if it be *Either*, *he* or *she*, otherwise *him* or *her* ; if it be *Neither*, *it*.

And the *plural Number* in the *third Person* before a Verb is *They* ; otherwise *Them*.

To this Person belong, *who*, *whom*, *what*, *which*, *this*, *that*, *those*, *these*, *other*, *same*, *none*, *nobody*, *some*, *whether*, *either*, *neither*, *any*, *both*, *each* : which last may be of any Person. To which we may add the *subsequent Pronoun*, or (*self*) in the Singular, and (*selves*) in the Plural, joined with *all Persons*, as *my self*, *your self*, *himself*.

And in the *second Person* we use *Master*, and *Sir* in the *Masculine*, and *Mistress*, or *Madam* in the *Feminine Gender*.

Here we must note that the *King* or *Queen* uses the *first Person Plural* instead of the *Singular* ; because of his, or her *Excellency*.

Some Things of the *Common Gender* are expressed by *she*, as a *Hare*, and likewise some *Neuters*, as a *Ship* ;
and

and moreover some Countries in their *broken English* are apt to express Things of *either Gender* by these *Feminine Pronouns* *she*, and *her*: and lastly a-bundance of *common People* use *he* and *him* to express Things without Life, or the *Neuter Gender*.

2. *Peculiars* are *Pronouns*, or *Adjutants*, implying some *Property*, such as *my*, *mine*; *our*, *ours*; *thy*, *thine*; *your*, *yours*; *his*, *his'n*; *her*, *hers*; *their*, *theirs*; *whose*, and *whereof*: to which join the Compounds of *here*, *there*, *where*, *with*, *of*, *in*, *with*, *by*, and *at*; as *hereof*, *herein*, *herewith*, *hereby*, &c. with the most proper *Peculiar*, *own*.

3. *Numeral Pronouns* are the *Terms* in *Counting*; which are,

1st. *Cardinal*, as *one*, *two*, *three*, &c.

2. *Ordinal*, as *first*, *second*, *third*, and the following; arising from each *Cardinal* by putting (*th*) to it, as *fourth*; though some vary from their *Cardinal* a little, as *fifth*, *twentieth*.

A little *Practice* and *Observation* easily and readily shews the right *Use* of all these *Pronouns*, or *Adjutants*.

2. Of

2. Of Verbs.

A *Verb* is a *Word* expressing *how* Things *act*, or *are*, as *to love*, *to live*.

To Verbs belong *Signals*, and *Times*, or *Tenses*; by which they are varied.

Proper Signals are, *Do*, *did*, *shall*, or *will*, *have*, *had*, *shall*, or *will have*.

(*Do*) belongs to the *Present Time*; *Did* to the *Past*, and *Shall*, or *Will* to the *Future*; which with the three following afford means for expressing any Action, or Passion, in Respect of *six different Tenses*, or *Times*.

1. The first Tense is the *Present*, in which we sometimes omit the Signal, as *I love*, or *do love*, *I teach*, or *do teach*.

2. The *Past*, or *Imperfect*; which is sometimes expressed by the second Participle without the Signal, as *I loved*, or *did love*, *I taught*, or *did teach*.

3. The

3. The *Perfect*, or *completely Past* denoted by the second Participle, and the Signal *Have*, as *I have loved, I have taught*.

4. The *Pluperfect*, or *formerly Past*, denoted by the second Participle, and the Signal *Had*, as *I had loved, I had taught*.

5. The *first Future*, or *determinate Future*, implying something to be *Past hereafter*; expressed by the second Participle, and the Signals *shall, or will have*, as *I shall, or will have loved, or taught*.

6. The second, or *Indefinite Future*, denoted by *shall, or will*, as *I shall, or will love, or teach*.

Sometimes in the *Present* we use these improper Signals, *may, can, must*; and *should, would, could, might* in the *Present*, and *Imperfect, Perfect*, and *Pluperfect*.

The Verb (*am*); which I call the *Expletive Verb*, is of singular Use, and particular Form.

Its first Participle is (*being*), and its second (*been*).

It is thus formed through its Persons, Numbers, and Tenses.

Persons	I	You	He	We	Ye	They
Present	am	are	is		are	
Sometimes				be		
or		may, can, &c.		be		
Imperfect	was				were	
Perfect				have	been	
Pluperfect				had	been	
1 Future				shall, or will	have	been
2 Future				shall, or will	be	
Numbers		Singular			Plural	

The common Use of this Expletive is to express a *Passion*, by joining it to the second Participle, as *I am loved, &c.*

But we may express an *Action* by it, and the *first Participle* in every Tense, as *I am, was, have been, had been, shall*

shall have been, will be loving, or a loving.

When (*thou*) is used in the *second Person singular* (*st*), or (*est*) is added to the Verb, or its Signal, as *thou doest, or doest, teachest, didst*: and sometimes we shorten it, as *hast*; thus in this manner *are, was, shall, and will*, take but (*t*) as *art, wast, wert, shalt, wilt*.

The Signals (*Do*), and (*Have*) make (*doth*), and (*hath*) in the *third Person*, in which Person other Verbs can take (*eth*), or better (*es*) or (*s*) for their Termination, and then leave out the Signal; as, *he doth love, he loveth, or he loves, he doth see, he seeth, or sees*: but the final (*y*) is here changed to (*i*), as *he doth imply, he implieth, or he implies*.

A Verb without either Signal, or Person, has the Sign (*to*), as *I love to write*.

3. Of Particles.

Particles are *Words* without *Signification* of their own, unless used with
Nouns

Nouns or Verbs ; whose Signification they determine, or illustrate.

1. Some Particles are *Signs* of *Nouns* as *a, an, of, thro', &c.*

2. Some are of *Time*, as, *when, now, then, since, after, afterwards, to day, never, &c.*

3. Some are of *Manner and Position*, as, *here, there, hence, thence, so, at, in, out, upon, under, up, down, nigh, &c.*

4. Some are of *Number*, as, *once, twice, secondly, &c.*

5. Some are of *Composition only*, as, *re, un, com, con, ad, and per.*

6. Some are of affirming, or denying, as, *yes, indeed, no, not.*

7. Some are of *Quantity, Quality, Action, or Passion*; for the most Part in (*ly*), as, *greatly, highly, lovingly, essentially, much, little.*

8. Some are of *Exception, or Complying*, as, *yet, though, for all, but, however.*

9. Some are of *Inference*, as, *because, therefore, since, &c.*

10. Some are of *Comparison*, as, *likewise, so, as.*

E

11. Some

11. Some are of *Connection*, *Collection*, or *Disjunction*, as, *and*, *with*, *or*, *nor*, *neither*.

12. Some are of *Swearing*, or *Calling*, as *By*, *O*.

13. Some are of *Anger*, as, *Fy*.

To Particles of these (and the like) Sorts, we may subjoin the several *Interjections*, and *inarticulate Sounds* of *Invocation*, *Passion*, and *Exclamation*.

Particles relating to	{	Verbs Nouns Sentences	{	are termed	{	Adverbs. Prepositions. Conjunctions.
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Each Part of Speech may be	{	1 Primitive.
		2 Derivative.
		3 Simple.
		4 Compound.

As 1st. *Primitive*. *Man*, *love*, *friend*, *good*, *you*, *self*, *teach*, *down*.

2. *Derivative*. *Mankhood*, *lovely*, *friendship*, *goodness*, *your*, *selfish*, *taught*, *downward*.

3. *Simple*. *A Coach*, *a wheel*, *towardly*, *he*, *self*, *teach*, *in*, *with*.

4. *Compound*. *A Coach-wheel*, *untowardly*, *himself*, *unteach*, *within*.

PART

P A R T IV.

Of English Sentences.

Sentence is a *Collection* of a *Number* of *Words*, sufficient to *compleat Sense*.

The due *Regulation* of *Words* in a *Sentence*, as to their *Agreement* and *Position*, is called *Syntax*.

1st. There be in *English* two *Agreements* called *Concords*.

1. *Concord*. The *Verb* agrees with the *preceding Noun* in *Number* and *Person*, as *I love, you love, or do love, thou lovest, but John loveth, or doth love, and we, ye, or they love, or do love.*

2. *Concord*. The *Adjutant* agrees with its *Correspondent Word* in *Gender, Number, and Person*; as *I heard the Boy, which had learnt his Lesson, and commended him, because he had said it well.*

Observe that in *Questions* and *Answers*, and *Sentences* that have any *Correspondence, Relation, or Connec-*

tion with others, for Brevity we omit repeating the same Words over again; as, *who is there? I: for I am here. Many are wicked, some indifferent, and but few good: He shall, you do, and I did learn. I saw the man, that (for which man) came yesterday: For the Adjutant can imply a Man, Woman, or Thing.*

2^{dly}. As to the *Position of Words in Sentences.*

1. The *Conjunction, Interjection, or the Sign, and Pronoun* (when any) comes *first*.

2. The *Epithet, and Pronoun* stand generally *before the Substantive*, but *after the Sign*, as, *a good Boy; learned Men; this Book.*

3. The *Adverb* stands *near the Verb, or Participle.*

4. A *complete Sentence* must have a *Verb, or Participle* expressed, or understood.

5. The *Verb* is variously *posited*, and has some *Noun* preceding it, except in *Commanding*, as *go you*; and it has frequently a *Noun* after it; as, *the Man reads Books, and he is studious.*

The

The *Signal* of the Verb comes *sometimes before, and sometimes after the Noun preceding, as the boys do learn : do the boys learn ?* always going *first* in a *Question*.

6. The *Noun* is oft removed from its *Signs*, as, *this I agree to, that I allow of ; for I agree to this, and allow of that ; which are frequently omitted, as, give me Money, to buy me a Book.*

Lastly two *Negatives affirm*, as, you have *not no money* is really, you have *some money*.



P A R T V.

Of English Discourse, or Speech.



Speech, or Discourse is a Collection of several Sentences concerning the same Subject.

A Discourse is divided into Sentences by four Stops.

1st. A *Comma* (,) separates Words and Sentences to be *connected*, or *divided* by *and*, *or*, *nor*, *neither*, &c.

2. A *Semicolon* (;) separates *Relative*, *Corresponding*, *Conclusive*, and *Comparative* Sentences.

3. A *Colon* (:) separates *Independent* Sentences.

4. Discourses, or Sentences upon *different Subjects* are separated by a *Period* (.)

These in their Order imply Pauses in the Pronunciation one longer than the other.

In writing Discourse we use *ten Notes*, or *Marks*.

1. In *Questions* the *Note of Interrogation*, thus (?)

2. In *Exclaiming*, and *Admiring*, and *Calling*, the *Note of Interjection*, thus (!)

3. In *including a Sentence within another* the *Note of Parenthesis*, thus ()

4. In *Explanation* the *Note of Apposition*, thus []

5. In *Quotation* we use *this Note* (")

6. In

6. In *compounding* or *dividing Words*, the Note called *Hyphen*, thus (-)

7. In *Omission* we use the Note of *Apostrophe*, or *Ellipsis* marked thus (') above the Line.

8. In *Interlineations* we use a *Caret*, thus (^)

9. In *Noting*, or *Commenting* we use *Corresponding Letters*, or *Figures*, or else these *Notes of Reference* (*) (†), and such like.

10. In *Division of Sections*, and *Paragraphs* we use such *Marks*, as (§), or (¶)

To these we may lastly add some *Letters* or *Characters*: that *stand for Words*, as, Mr. Mrs. Sr. M^m. y^e. y^r. w^{ch}. &c.

A Discourse may be considered as to its *Composition*, or *Delivery*.

1. Of Composition.

The *Faculties* concerned in *Composition* are

1. *Invention*. 2. *Memory*. 3. *Judgment*.

The

The *first* supplies us with *new*, the *second* directs us to *old Matter*; out of which the *last* selects what Occasion, Reason and Truth may require, and accordingly orders, determines, and applies.

These three ripen and decay sooner in some than others; and rarely concur in the same Person in Perfection; a competent Share of any *Two* of *them* (with *acquired Qualifications*) being sufficient to denominate a Man *bright*, and *ingenious*.

Memory may be repaired by *Practice*, and improved by *Art*; *Judgment* is refined by *Experience*, and perfected by *Observation*; and *Invention* is assisted by *Thought*, and bettered by *Study*.

Composition contains either *Prose*, or *Verse*.

It is adorned, and imbellished by *Rhetorick*; as it is rendered sweet, and harmonious by *Poetry*.

Prose is a *free* and unlimited *Way of Expression*.

Verse is *close*, and *confined* to the *Quantities*, and *Sounds* of *Syllables*.

Rhetorick

Rhetorick is a *Method* of *Expression*, rendered more prevalent by *indirect Terms*.

Of *Rhetorick*.

Rhetorick consists of *Tropes* and *Figures*.

1. A *Trope* is the *Change* of the *Signification* of *Words*.

There are four *Tropes*, viz. {

- 1 *Metonymy*.
- 2 *Irony*.
- 3 *Metaphor*.
- 4 *Synechdoche*.

1. *Metonymy* is the *Expression* of the *Cause* for the *Effect*; and the *Thing* containing, or representing for the *Thing* contained, or represented; and the contrary. Thus we say *hand*, or *tongue*, for *writing*, or *speech*; *brass*, for *money*; *victory* is *haughty*: The *Weather* is *cold*, i. e. *makes men so*: *Glass* for *Liquor*; *Bull* for a *Sign*: *Impudence* for an *impudent Person*; *Sceptre* for *Government*, and the like.

2. *Irony* is the *Expression* of any *Thing* by somewhat quite different, or contrary; as, an *Actor* may represent, and

and be called a *King*; and we in *Banter* call a *Coward*, a *brave Fellow*.

In this Manner we oft *insist* upon what we *pretend*, we will not *mention*.

3. *Metaphor* is the *Expression* of a *Thing* by its *Likeness*; thus we may call a *Person*, an *Angel*, a *Dog*, or a *Devil*; and thus we say a *Boy* roars, or bellows, when he speaks loud.

4. *Synechdoche* is the *Expression* of the *Whole* by a *Part*, or a *Part* by the *Whole*.

Thus we call a *Man*, a *Body*; and use the *Enemy*, for *Enemies*; and say *under my Roof* for *in my House*: and by *Way of Eminence* we say *the Philosopher*, for *Aristotle*; and *the Great*, for *Alexander*.

These *Tropes* may be *stretched* too far in augmenting, or diminishing, by an *Hyperbole*, or *Catachresis*; thus we say a *Thousand*, for a great *Number*; and often call a *small Offender*, *Villain*; a *Boy*, a *Dog*; and a *Flatterer*, *complaisant*.

2. A *Figure* is the *Omission*, *Redundancy*, or *Transposition* of a *Word*.

As in Letters, so in Words the *first Figure* is called *Ellipsis*; as *Give me, for to me.* The *second* is called *Pleonasmus*, as, *what Thing is this, for what's this?* for *John's Book*, the *Book of John*. The *third* is *Enallage*, as, *this I approve of.*

But when a great Part of a Sentence is left out, we call it an *Aposiopesis*; as, *upon my Word I'll—*

And *Prosopopæia* is the Relation of another Person's Words; as, *I will learn, saith a good Boy.*

Besides these we have such *secondary Figures*, as follow.

1. *Opposition*, when we mention Things with their Contraries to set them off the better; as, *the Good are praised, the Bad are punished.*

2. A *Quibble* is a superficial trifling Argument.

3. *Evasion* is a shifting from Reason, and Recourse to slight pretended Excuses, and Causes.

4. A *Pun* is a flat Witticism, or a Deception in Words, that will not bear the Approbation of the Ingenious, nor the Test of Translation.

3. A *Banter* is a reflecting, or jeering Imposition.

5. *Tautology* is a needless Repetition of the same Thing; And to use the same Term often (unless for Distinction, or Emphasis) argues a Barrenness of Expression.

7. *Circumvolution* is a round-about Way of Speech.

8. *Digression* is a Departure from the direct Purpose in order to hint at, or mention something circumstantial, not strictly material.

9. A *Phrase* is the Expression of a Thing by two, or more Words; when it might be done shorter, as, *the Father of the Faithful, for Abraham.*

10. Different Terms for the same Thing are called *Synonymous*, as *House, Habitation, Dwelling.*

11. The same Words expressing different Things are called *Ambiguous*, as, *since I am at present present, I will present you the present.*

12. *Connection* is the Dependence of one Sentence upon another; or the whole Agreement of the Composition

[or

[or *Theme*] with the Subject [or *Thesis*.]

13. *Transition* is the Passing from one Sentence to another ; or from Period to Period.

14. *Conclusion* is the Deduction of a Discourse to its last Period.

Of English Verse.

English Verse in Respect of *Quantity* consists of *Feet*.

A *Foot* is a certain *Number* of *Syllables* of a determined *Quantity*.

The *Quantity* of *Syllables* is *long* marked (-), or *short* marked (°).

One *long* *Syllable* requires the Time of *two short ones*, as, the first *Syllable* in *Quantity* requires as much time in sounding, as the two last (*tity*).

Common English Feet are

1st. *Iambicks*, made of a *short*, and *long* *Syllable*, as *rēta[˘]ns*.

2. *Trochees*, made of a *long*, and *short* *Syllable*, as, *Happy[˘]*.

In common *Verse* we use *any Number of Iambicks from two to seven*, with an *odd Syllable* sometimes added, or *interposed*; with *Trochees* sometimes, especially at the *Beginning of a Verse*, as

Häppy's thē Män, whō's void öf Cäre änd Strife.

Sometimes we *contract two Syllables into one*, as, in *Mutual* in this Verse, *Wishing her Health, and Joy, and mutual Love*; or *omit Letters by Ellipsis*, as, *I'll for I will.*

A good Verse makes its last Word end a Sentence, as

*Let ev'ry Term in Poetry be Pure:
Be smooth, and witty; brief; but
not obscure.*

English Verses usually have Rhymes.

Poetical Rhyme is a Similitude of Sound at the End of two or three Verses; as, in this Distich upon the *Thames*;

*Tho' swift; yet clear; tho' gentle;
yet not dull;
Strong without Rage; without
o'erflowing full.* This

This Likeness of Sound may be in two or three Syllables; called then double, or treble Rhyme; as, in *able, table; nation, station; Collation, Admiration.*

Of Delivery.

2. In Delivery you must regard 1st. *The Quantity*, 2^{dly}. *the Accent*; 3^{dly}. *the Emphasis.*

Besides an agreeable Voice in Reading, and Speaking, there is required a distinct Pronunciation, framed according to the Sense of the Matter; with a proper Cadence, or Fall and Rise of the Voice, best suiting with the Sentence; for we are not to pronounce our Words in a Monotony, or with the same Tone; but should give every Word and Syllable its proper Sound, and deliver it, with its proper Quantity, Accent and Emphasis, without any Tone or Dialectical Brogue; without Stopping, Hesitation, Blundering, Stammering, or Repetition of the same Word, or Syllable;

being neither too harsh nor too flat, neither too noisy, nor too low; too quick, nor too slow; too long, nor too short in our Pronunciation; but humouring the Sense and Occasion.

1. As to *Quantity*, some Syllables are common, either long, or short; others always long; others always short, as may easily be fix'd, and discovered by Ear.

At the *Stops*, in Reading and Speaking, we must allow such *Time to pause*, as the *Sense*, and *Meaning* of the Thing requires, in order to make it intelligible to the Auditors; and in a *Verse* we are always to halt after some Word near its Middle, as in

*The Force of Reason with the
Flowers of Art.*

Where we stop a little after *Reason*.

2^{dly}. As to *Accent*, all English Syllables may be esteemed flat; except one which is sharp in every Word; though Monosyllables, used short, transfer their sharp Accent, as in (is) in, Content is Wealth.

The

The *sharp Accent* might be marked for Learners (').

A *General Rule* in *English* is to place this *sharp Syllable* as near the *Beginning* of the *Word*, as we can bear to pronounce it; as in *Constantinople*; rather than *Constantinople*, or *Constantinople*: except in *Syllables* naturally long, as (*du*) in *obdurate*. Except also *Ambiguous Words*; which alter the *Accent* for Distinction, as to *accent* an *accent*, to *record* a *record*, to *subject* a *subject*, &c.

3^{dly}. *Emphasis* is the *Expression* of some certain *Syllables*, or *Words*, *louder*, *longer*, or *sharper* than ordinary; which for their *Eminence* of *Distinction* require a greater *Stress*, or more *Attention*.

Such *Words* are usually *lineated*, *thus*; or made in a *different Character*, *THUS*, or with *Initial great Letters*.

The *Necessity* of *Emphasis* appears in this *Sentence*, viz. The *Righteousness* of the *Righteous* shall be upon *Him*, saith the *Prophet*, and the *Wickedness*

edness of the *wicked* shall be upon *Him*: or in such Expressions, as, I will go: *That's the Man*, or in this Distich.
Enjoy the Present hour, be thankful
for the Past;

And neither *Fear*, nor *Wish* th' *Approaches* of the *Last*.

As for proper *Gesture* and *Behaviour*, handsome *Demeanour*, pleasing *Carriage*, and genteel *Deportment*; they can't be confined to *set stiff Rules*; but should be made as *agreeable* to the *Occasion*, as may be in a fit *Medium*, neither with *starch Affectation*, nor with too *careless an Air*, but *suitable* to the *Subject*, the *Auditory*, the *Time*, *Place*, and other *Circumstances*.

We should behave our selves in *Discourse gracefully*, neither appearing like *Clowns*, acting like *Fops*, nor prating like *Coxcombs*; without *apish Tricks* and *Motions*, *shattish Airs*, and *maggoty Whims*.

We may *humour* the *Meaning* of our *Discourse*, or *Reading*, without an odious *whining Cant*, or *rustick Tone*,

or

or *Idiom*; being moderate, neither *antick*, nor *careless* in our *Gesture*; but with a modest *handsome Address* without rude *Unmannerliness*, or ludicrous *Aukwardness*; without troublesome *Impertinence*, pert *Forwardness*, presumptive *Freedom*, bold *Confidence*; and on the other hand timorous *Bashfulness*, and mean spirited *Fear*, and *Dread*: carrying our selves *humbly*, and *respectfully* to *Superiors*; *familiarly*, and *affectionately* with *Equals*; and *kindly*, and *courteously* towards our *Inferiors*; following (as near as we can) the Rules of *Reason*, and *Good Manners* in all these Cases.

We must avoid *Rudeness*, *Foolery*, *Fawning*, *Affectation*, *Conceit*, and *Disimulation*; yet not appear meer *Beaus*, *Stoicks*, *Slovens*, nor *Cynicks*. *Haughty*, severe, tyrannical, or insulting *Carriage* may indeed create *Fear*, but not *Respect* from others. Scandalous *Reflections*, and abusive *Raillery* is of but *small Force* with Persons of Sense, and rather *expose* the *Party* that offers them, than *hurt* his

his *Adversary*. We make but a poor Figure when our Discourse is *low*, *flat*, *cringing*, or too *condescending*; as on the other Side we gain little, but *Disdain*, by *falsome Flattery*. We may *oblige Company* without being too *good humoured*, or *lewd*; and we need never *spoil* it by *Surliness*, *Peevishness*, or *pettish Fretfulness*. We may *jobe*, or *chide* without insulting *Taunts*: by such Behaviour may we *exhort passionately*, *persuade earnestly*, *convince rationally*, and *relate plainly*: and thus may we *command Approbation*, and *assent powerfully* without being *terrible*, or *absolute*.

When we are disposed to be *pleasant*, we may be *merry*, and *wise*. We may use *jocular Diversion*, *facetious Turns*, *entertaining Stories*, *smart Repartees*, *good Humor*, and *cheerful Conversation*; without *punning Witticisms*, *stupid Conundrums*, *excessive Laughter*, *monstrous hyperbolical Romances*, *atheistical Discourse*, *diabolical Burlesque*, *sharp Satyrs*, and *injurious Lies*; without
severe

severe Criticisms, censorious Remarks, ill-natured Contradiction, jarring Disputes, quarrelsome Broils, or foolish, vain and noisy Babbling, or riotous Revelling, with due Respect to Religion, Virtue and Reason; hating all rude, wicked, and prophane Discourse. None of good Manners use nasty Expressions, and foul vulgar Terms, which are nauseous, and odious; for (particularly) Obscenity betrays a corrupt Heart void of Reason, and Goodness; for

Immodest Words admit of no Defence; Since Want of Decency is Want of Sense.

Of Disputation, and Conference.

When we *dispute with*, or would *convince*, or *inform* any, we must consider, that we have *three Sorts of People*, with whom we may *converse*.

1. Some are so ignorant, for want of *Learning*, or *Capacity*, that they can be neither *instructed*, nor *confuted*.

2. Others

2. Others through *Obstinacy, Prejudice, or Inclination*, will not be informed, nor persuaded.

'Tis in vain to relate things to, or argue with such Persons, for though you truly inform them, they will not believe; though you plainly demonstrate, they will not be convinced; though you confute, and direct them aright, yet you can't possibly convince, or persuade them.

Thus 'tis but *Labour lost* to talk *Logic* to an *Ideot*, *Astronomy* to a *Thrafter*: in vain you may spend *Reason*, and your *Lungs* upon a *Miser*, treat with an *Adversary*, or preach *Ethicks* to a *Libertine*.

But the *third Sort of People*, we may meet with, are of a *docile Temper*, and *pliable Disposition*; inclined to improve, and communicate their *Knowledge*; and willing to listen to *Truth and Reason*: with such you may discourse, and converse with abundant *Pleasure*, and successful *Satisfaction*.

We

We may observe likewise *three Sorts of Subjects.*

1. Some Things are *indifferent*, not absolutely *necessary* to be taught, or learnt.

2. *Necessity* obliges us to instruct, or learn *some Things* for *Interest*; and thirdly we are sometimes *obliged* there to by *Duty*.

We may observe that the *Foundation of Disputes*, and *Dissention*, is more frequently *built* upon *Words*, *Imagination*, and *Humour*, than upon *Things* and *Reality*; the *Difference* in our *Sentiments* being often little, or nothing, when we come to a *right Understanding* of our *Opponent's* true *Meaning*.

Therefore should we always *state Questions* aright: *thoroughly understand* the true *Purport* of the *Terms*; and lay *aside* hot *Passion*, positive *Obstinacy*, and fantastical *Opinion*. Being thus *prepared* to receive true *Reason*, and as *willing* to be *convinced*, and *instructed*, as to *disprove*, and *inform*: then may we *relate*, *object*, *persuade*,
respond,

respond, or comply according to Occasion: Yet still retain *Charity*, and *Love* for our *Antagonists*; though they persevere in their own *Notions*, and favourite *Errors* or *Ignorance*; though the *Prevalency* of our *Wit*, and *Argument* is insufficient to bring them over to our *Sentiments*; for the *Minds* of Mankind are as different, as their *Countenances*; and it is as impracticable to change the *Opinion* of some, as it is to tame a *Savage*, or alter the *Complexion* of an *Indian*: So that we should rather pity, than punish the *Deformity* of the *Minds* of such *People*; and not fret ourselves, nor be angry with them, for what (perhaps) is neither in *Their Power* nor *Ours* to correct: Therefore if after all proper Endeavours they can't be induced to follow *Truth*, and relinquish their *Errors* or *Blindness*, we should nevertheless allow them *Toleration*, and *Liberty* to persist in their beloved *Tenets*; which through over *Fondness* they will not forsake till *Death*; hoping their *Blindness* may prove to them but a dangerous

dangerous Misfortune, rather than an intolerable Crime.

In *Conferences* we should be neither too *confident*, nor *diffident*; neither too *sceptical*, nor *fond*: Never *condemn* rashly, nor *inconsiderately* approve of Things, but with *Deliberation* and *judicious Reflection*.

We may be *pleasant* and *adorned*, without being *flashy* or *superficial*; we may be *pliable*, without *unsteady Wavering*, or *Whims*. We should neither be *impertinent*, nor over *tenacious*, nor *over-fond* of our own *Sentiments* and *Expressions*; but submit to the better *Knowledge* and *Judgment* of others. We should avoid tedious *Prolixity* on the one hand, and too much *Brevity* on the other. We should neither be *insipid*, *stupid*, nor *flat*; nor yet too *satyrical*, *violent*, *cynical*, or *pedantick*. We should argue neither with too much *Heat*, nor too little *Concern*; but be *calm* and *sedate*, though *solid* and *prevalent*: *Judging*, *condemning*, *assenting*, *dissenting*, and *believing* by the *Rules* of

(62)
right Reason, well informed, and rectify'd by Experience; with the Authority and Approbation of such Customs and Axioms, or allowed Maxims, as are granted by all the most rational Part of Mankind.

We should aim at an elegant and fluent Style; gliding like a smooth River, and not running violently like a rapid Torrent. Our Language affords us Choice of Words, and Variety of Expression; in which we should imitate the Learned and Polite, the Correct and Pure, without jingling Terms, harsh or obsolete, vulgar or unbecoming Words, ungrateful to the Ear, difficult in Sound, or offensive to Modesty, good Manners, or good Sense.

The celebrated Clarendon's History, the Tatler, Spectator, Examiner, and Entertainer, are written each in a Style and Manner pleasing to me, and most People; and the Author of the Gentleman instructed edifies me greatly in a pleasing Manner.

But

But the greatest Master of Style (that I know of) in English, is the *Author of the Whole Duty of Man*; whose *Works* shew how nicely he could command Words, and adapt them properly to different Occasions.

As for Poets, they which strike the deepest Impression upon my Fancy are, Milton in his *Paradise Lost*, Cowley, Philips, Prior, Addison, and Pope; and Dryden for Translations.

In order to command a smooth Style, and express clear Notions in an acceptable Manner handsomely, we may remark, that though our Style be elaborate and correct, yet it must not appear stiff or affected: we must shun all ambiguous and synonymous Expressions, aiming to be understood in apt Terms, so disposed, as to run smoothly, this being the main End and Use of Language. We must shun, as dangerous Rocks, unpleasant Sounds, and difficult Pronunciation; descending regularly to a Conclusion, which should not be terminated with a

Sudden Stop, as with *Monosyllables*; for we end best with long *smooth Words*; which *dissolving* in the *Pronunciation*, *infuse* the *Expression* most *passionately* into our *Affections*. We are sometimes allowed *lofty Thoughts*, and *high Flights*; but must avoid excessive *Raptures* and *Extasies*.

Some require more *Deliberation*, and *Thought* to *write*, and *judge* well, than others: such are many eminent *Chamber-Counsellors*, who would gain but *indifferent Applause* at the *Bar*; and of such a *Disposition* of *Mind*, and *Thought*, was the famous *Mr. Addison* reported to be.

Some *talk well*, that can *neither write nor read*, (or but *indifferently*;) such are *Persons* of good *natural Parts*, who have been *deprived* of the *Advantage* of a *learned Education*.

Some can *write* correctly, that can *neither read nor talk distinctly*, or without some *Tone* or *Brogue*. But *ready* and *proper Expression* is *excellently beneficial*. *Reading* promotes *profitable*

profitable and pleasant Learning and Knowledge: a fine Hand is beautify'd with good Composure; and an elegant Composition is compleated by handsome Delivery. So that good Manners, correct Writing, proper English, and a smooth Tongue, are requisite Qualifications, sufficient to render a Person (of but tolerable good Endowments) compleatly accomplished for Conversation.

That Person may be esteemed a fluent Orator, that having a clear Brain with a fertile Invention, ready Thought, profound Judgment, and retentive Memory, is able to compose strong Lines with Ciceronian Eloquence, in a florid Style, without vain Bombast, or dogmatical Pedantry; and can add thereto a pleasant Grace by correct Writing, sweet Pronunciation, and distinct Delivery.

Practice is highly instrumental in advancing Persons to any Degree of Perfection in our Language; Great Improvement being made by learned Conversation, and ingenious and polite

Correspondence: or else by *reading*, *transcribing*, or *translating* good *Authors*; or by *indicting* *Letters*, or *making* *Themes* and *Essays* upon any *Subject*; imitating those, that have writ well upon it, be the *Topick* either *useful*, or only *diverting*: or we may be much benefited in becoming *Masters* of good *English*, by *composing* *Speeches*, and *Declamations*; which to *deliver*, may *mend* our *Manner* of *Expression*; and to *parse* them, (that is) *examine* them, and *prove* them by *Grammar* *Rules*, may *make* us become *correct*.

In *Fine*, our *Subject* (be it what it will, that we write or talk about,) should be treated of, in a manner most agreeable thereto; with *Regard* to its *Nature*, the *Time*, *Place*, and *Auditory*.

Our *Thoughts* should be *natural*, but not *obvious*; *pertinent*, and *methodically digested* in order, but not in too *precise* a *Form*. We must not be *stiff* and *forced*; low nor *vulgar* in our *Expressions*. We must not

be

be *confused* and *foreign* to the *Part* or *Purpose* in hand. Our *Remarks* should be *substantial*, not *frivolous*; our *Way of Reasoning* should be *close* and *clear*; our *Arguments* *strong*, *plain*, and *convincing*, without *arbitrary Peremptoriness*: our *Answers* should be *distinct* and *direct*, without *Evasions* and *mean Shifts*, with *occasional Condescension*: Our *Transitions* should be *easy*, and not *abrupt* or *unnatural*. Our *whole Discourse* should be *cemented* together with the *proper Particles of Connection*; the *whole Fabrick* of our *Theme* being *conveniently disposed*, and *finished regularly*, with *Beauty*, *Strength*, and *Oeconomy*.

As we should *avoid coarse Phrases*, *vulgar Comparisons*, and industriously *shun mean Examples*, and *omit insignificant Instances*, and *minute Circumstances*; so may we *illustrate* and *confirm*, by the *apt and significative Sayings*, *proverbial Adagies*, *polite Expressions*, and *worthy Actions* of others; and we may *explain* and
adorn

adorn our Matter by proper Idioms, handsome Comparisons, apt Periphrasis, and pertinent Observations. Our Rhetorical Expressions should be intelligible, void of Bombast.

We must pass by uncouth and obsolete Words.

Our Epithets should be choice, and our Terms plain and proper.

We should stick to the Matter in hand, yet not insist too tediously upon trivial Subjects and Circumstances.

We must avoid scurrilous Language, scandalous Reflections, abusive Names, and vulgar Expressions; tho' we may command or reprehend sharply upon Occasion; and express our Anger or Resentment in Terms not grateful to the Offenders.

By some such Rules, and Observations (as these) may we be perfectly instructed how to write and discourse well upon any Subject; and read and deliver our selves with Advantage and Applause. After some such Methods (as are here prescribed) may we plainly demonstrate and describe Things
and

and *Notions* in the *best Manner*; and
infer evident and natural Conse-
quences from allowed Premisses; nei-
ther hurrying furiously, nor stopping
abruptly; not *finishing suddainly*, nor
enlarging with a tedious Prolixity;
 but advancing with a *gradual Progress*
 to a *periodical Conclusion*.

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